Destiny, Free Will, and Divine Justice: An Analysis of the Concept of Trial and the Metaphysics of Oppression through a Qur'anic Perspective

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ABSTRACT

This study aims to re-examine the concepts of Destiny (Qadar), Free Will (Iradah), and Trial (Imtihan)—which are frequently misinterpreted in both the history of Islamic thought and contemporary social perception—through an interdisciplinary lens within the framework of the Qur'an's system of universal laws (Sunnatullah).

The primary problematic of this article is the concealment of human responsibility by shrouding oppressions, grave crimes, and biological negligences resulting from human volition in a metaphysical veil of "fate" or "trial." Grounded in the principles of determinism and causality, this research elucidates the ontological distinctions between "active agency" and "passive fatalism" through striking cases such as the condition of children born with disabilities due to parental substance abuse, instances of sexual violence, and systemic social injustices.

The fundamental findings demonstrate that oppression is not a divine decree but a human violation of the Sunnatullah; that victimhood is not a "predestined lot" but an "injustice" necessitating the pursuit of justice; and that a true trial is the process of an individual constructing their own destiny through their choices. Ultimately, the study proposes a "Revolution of Volition" centered on reason, science, and moral responsibility to liberate Islamic societies from the spiral of inertia and fatalistic resignation.

Keywords: Destiny (Qadar), Sunnatullah, Free Will (Iradah), Divine Justice, Trial (Imtihan), Theodicy, Responsibility, Oppression (Zulm), Islamic Studies, Islam, Quran, Qur'anic Tafsir .

INTRODUCTION

CHAPTER 1: METAPHYSICAL AND ONTOLOGICAL FOUNDATIONS OF THE DIVINE ORDER: SUNNATULLAH, CAUSALITY, AND THE NATURE OF DESTINY

1.1. Ontological Consistency of the Universe: Transition from Arbitrariness to Lawfulness

Throughout human history, individual tragedies, social crises, and natural phenomena have often been explained through the concept of "Divine Will" as a theological refuge. However, this approach frequently falls into the error of confounding the Divine Will with "arbitrariness." The conception of existence constructed by the Holy Qur'an declares that the universe is not a series of chaos or coincidences, but is established upon a profound lawfulness (nomos).

The tendencies often encountered in traditional perceptions of piety—such as "evading responsibility," "neglecting to investigate causes," and "rendering the human will passive"—fundamentally contradict the Qur'anic doctrine of Sunnatullah. According to the Qur'an, the universe is a just system that grants no unearned privilege, practices no discrimination, and does not sever the bonds of causality in favor of any particular group.

1.2. Sunnatullah: The Immutability of Divine Laws and Scientific Continuity

In defining the operating principles of the universe, the Qur'an points to a metaphysical continuity by stating, "You will never find in the Sunnah (laws) of Allah any change" (Fatir 43). Here, Sunnatullah encompasses not only the laws of nature (gravity, thermodynamics, etc.) but also the laws of social ascent and collapse (sociological determinism).

The Construction of the Universe with "Haqq": As expressed in the Qur'an, the universe was created with "Haqq" (Truth/Reality). This signifies that existence is founded upon righteousness, reality, and justice; it is closed to coincidental or arbitrary interventions.

Divine Principles and Predictability: The immutability of Sunnatullah is the sole element that enables humanity to make sense of the universe, engage in scientific inquiry, and develop

strategies for the future. If the Divine Will constantly disrupted cause-and-effect relationships, it would be impossible to speak of moral responsibility or scientific knowledge.

1.3. Semantic Analysis of the Concept of Destiny: A "Measure" Rather than a Shackle

The concept of "Destiny" (Qadar), one of the most distorted terms in the history of Islamic thought, originates from the root k-d-r, meaning "to measure something, to determine its quantity, or to assign value." In this context, destiny is not the pre-written script of what a person will do, but the divine determination of which laws objects and events will be subject to.

From this perspective, destiny can be defined as follows: "Destiny is the pre-established divine law of the consequences that choices will produce." For instance, it is the destiny of someone who puts their hand into fire to be burned; however, whether or not to put the hand into the fire remains within human volition. Consequently, destiny is not an instrument of coercion forcing the individual to act, but a consistent system corresponding to human free choices. The observation that "Destiny is the law that carries the fire of human choices to the Day of Judgment" is an ontological reality emphasizing that man is the architect of his own future.

1.4. The Doctrine of Causality and the Responsibility of Volition

The static perception of destiny in the Islamic world tends to exclude causality and link outcomes directly to divine intervention. However, the Qur'an does not separate volition from the consequence. Human volition acts as a "switch" that triggers the operation of the divine law (destiny).

Moral Determinism: Divine intervention is coordinated with human inclination. The verse "Indeed, Allah will not change the condition of a people until they change what is in themselves" (Ar-Ra'd 11) clearly demonstrates that the subject of social destiny is the human being.

Labor-Result Balance: The principle that "Man shall have nothing but what he strives for" (An-Najm 39) shows that justice in the universe manifests in proportion to one's "adherence to causes" (tassabub).

1.5. Conclusion: From a Perception of an Arbitrary God to a Just System

The primary inference of this chapter is as follows: The Divine Order is not a structure that favors certain individuals or causes others to suffer unjustly. Suffering, oppression, and failure are results of violating either the laws of nature (Sunnatullah) or moral laws. To perceive God

as an “arbitrary decision-maker” is to deny His attributes of Al-Adl (The Just) and Al-Hakim (The All-Wise). The universe functions as a divine laboratory of immense precision, providing every being with the exact return of their efforts and choices.

CHAPTER 2: HUMAN VOLITION AND ONTOLOGICAL RESPONSIBILITY: THE RELATIONSHIP BETWEEN DEED AND CONSEQUENCE IN THE CONTEXT OF CAUSALITY

2.1. The Intersection of Partial Free Will (Al-Iradah al-Juz’iyyah) and Deterministic Processes

In Islamic thought, human volition is not merely a mechanical component of existence but a center that generates moral value. From an academic perspective, the human being is a subject who is subordinate to divine laws (Sunnatullah) yet activates these laws through their own choices. At this juncture, “Partial Free Will” (Al-Iradah al-Juz’iyyah) should be defined as a “freedom of orientation” granted to humans within the general deterministic flow of the universe.

The relationship between human choice and its consequences rests upon an inextricable bond of causality. Divine justice guarantees that every action preferred by the servant finds a corresponding response within the framework of the universe’s fixed laws. Consequently, an individual does not merely choose an action; they are considered to have accepted, in advance, all the ontological consequences that such an action will produce.

2.2. Analysis of Surah Ar-Ra’d, Verse 11: The Laws of Social Transformation

The Holy Qur’an defines the processes of social change and transformation not as a realm of metaphysical intervention, but as a domain of sociological causality. The declaration, “Indeed, Allah will not change the condition of a people until they change what is in themselves” (Ar-Ra’d, 11), explains the coordination between “social will” and “divine decree” in Islamic theology.

Sociological Determinism: The verse confirms that social prosperity or collapse is not an external imposition but a reflection of collective consciousness.

Human-Centered Conception of History: The course of history is not a mysterious destiny operating independently of human volition. On the contrary, history is the terrestrial projection

of human choices. In this context, blaming “destiny” for social crises constitutes a denial of the obligation to “change oneself” emphasized by the verse.

2.3. The Ontology of Labor and the Epistemological Dimension of Surah An-Najm, Verse 39

The principle that “Man shall have nothing but what he strives for” (An-Najm, 39) demonstrates that the universe is established upon a just system of reward and punishment. This verse proves that the human being is not merely a theoretical entity, but a being who constructs themselves through their actions (homo faber).

The Principle of Merit: Divine will has always conditioned the outcome in the physical and social world upon the requirement of “effort” (sa’y). To expect a result without fulfilling the necessary causes is contrary to the principle of “Haqq” (Truth/Justice) in the universe.

The Principle of Entitlement: Every gain achieved or loss suffered by a human is a result of their volitional orientations. As a manifestation of divine justice, this ensures that the equilibrium between labor and product remains undisturbed.

2.4. Misconception of Destiny as a Mechanism of Evading Responsibility

The tendency to cloak individual and social failures in a religious garb paralyzes moral accountability. Instead of confronting their own negligences, the human mind utilizes concepts such as “kismet” (fate), “nasib” (lot), or “muddar” (predestination) as defense mechanisms.

The Problem of Concealing the Agent: Characterizing a crime or an injustice as “destiny” carries the risk of exempting the actual perpetrator from legal and moral responsibility. The Qur’anic perspective, however, declares the agent as the sole person responsible for the act, placing volition at the center for the establishment of justice.

Theological Deviation: Attributing one’s own errors to the will of God is a profound theological fallacy that compromises the divine attribute of “Adl” (The Absolute Justice/Non-oppression).

2.5. Conclusion: Man as an Active Subject

In summary, the doctrine of causality examined within Chapter 2 demonstrates that destiny is not a limitation that narrows the human sphere of action, but a flawless system that provides a just response to every human step. The human being is a free agent who decides which law in the universe to trigger through their own actions. Therefore, on both individual and social levels, “victimhood” and “oppression” are not products of a divine decree, but of the relationship between human preferences and Sunnatullah.

CHAPTER 3: ONTOLOGICAL AND PSYCHO-SOCIAL ANALYSIS OF THE CONCEPT OF TRIAL: HARDSHIPS AS A LAW OF EVOLUTION AND CONSTRUCTION

3.1. The Essence of the Trial: From a Metaphysical Test to the Transition from "Potentiality" to "Actuality"

In traditional and superficial religious discourses, the concept of Trial (Imtihan/Bala) is often perceived as God's external intervention to measure the loyalty of His servants or to test an outcome He does not already know. However, in the conception of existence constructed by the Holy Qur'an, the trial is not a means of "acquiring information," but a process of "actualizing potentiality."

Although Divine Knowledge (ilm-i ilahi) encompasses all things, it is essential for this potential to emerge into the realm of action (the practical world) so that the human being may become a "witness" to their own truth, merit, and character. In this context, the trial is an ontological laboratory that reveals the essence within the human being and carries them from rawness to maturity (kemāl). The process of trial gives birth not only to one who is tested but also to a "subject" who constructs themselves through this very process.

3.2. Phenomenological Analysis of Surah Al-Baqarah, Verse 155: The Law of Deprivation

"And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient." (Al-Baqarah, 155)

This verse determines the inevitable ontological constants of human life and the law of "deprivation." At an academic level, the system presented by this verse rests on the following pillars:

Psychological Resilience and Fear (al-Khawf): Fear is not merely an emotion but the shaking of one's security zone. The Qur'an makes this tremor a starting point for the human being to fortify their will and realize the absolute haven (Allah) to which they must turn.

Biological Limit: Hunger (al-Jū'): Hunger, the most fundamental human instinct, allows for the recognition of physical frailty and, consequently, existential dependency. This is the first step in the process of purification from arrogance.

Economic and Vital Deprivation (Naqs): The loss of wealth and lives is the shattering of the perception of absolute ownership. A human can only fully comprehend that everything they "possess" is actually a "trust" (amanah) during a moment of loss.

3.3. The Dialectics of Hardship: Character Building Under Pressure

The principle of "hardship fostering growth" is directly related to the concepts of "Wisdom" (Hikmah) and "Station" (Martaba) in Islamic philosophy. Just as elements in the material world (e.g., carbon turning into diamond) change form under high pressure and heat, the human soul acquires its true essence only under pressures (trials) outside its comfort zone.

The Relationship Between Suffering and Consciousness: Although suffering appears as subjective agony, on an objective plane, it functions as a "stimulant." The awakening of consciousness usually begins with a moment of crisis. This crisis serves to make the human ask "why?" and "how?", thereby developing the capacity for reflexive thinking.

Empathy and Social Justice: It is impossible for an individual who has not experienced "deprivation" in their own life to understand the destitution of another. In this regard, the trial is a moral teacher that socializes the individual and instills a sense of justice.

3.4. The Sharp Line Between Trial and Oppression

As emphasized with sensitivity in this study, the greatest abuse of the concept of trial is its use to sanctify human oppression. An academic distinction must be made here:

Trials Originating from Sunnatullah: Existential situations that develop directly outside of human will, such as illness, death, natural disasters, or aging, are the true realms of trial.

Oppression Born from Human Volition: Violence, harassment, or injustice committed by one person against another cannot be dismissed by labeling it as "fate/trial" for the victim. This situation is an absolute matter of "crime" (jurm) for the perpetrator. To normalize the victim's pain by saying "God is testing you" is to prevent the manifestation of justice and to exonerate the perpetrator's will. God does not command or intend oppression; however, He allows it (due to the nature of the trial) so that the human being can be an agent with free will.

3.5. Patience (Sabr): Not Passive Inertia, but Active Resistance

Contrary to popular belief, "Patience," the Qur'anic prescription against trial, does not mean "waiting with tied hands." Etymologically (s-b-r), it means "to bind, to restrain, to show determination."

Ontology of Resistance: Patience is the struggle of the human being to protect their existential integrity, moral principles, and mental balance against destructive influences.

Solution-Oriented Continuity: Real patience is the state of “dynamic perseverance” in the process of producing solutions by using the laws of Sunnatullah (scientific and moral rules) during a crisis. This is the sole condition for the successful completion of the trial process.

3.6. Conclusion: The World as a Stage of Becoming

The primary inference of this chapter is as follows: Worldly life is not a static place of reward or punishment, but a dynamic stage of “becoming” where the human being realizes themselves. Obstacles encountered are not placed there to block one’s path, but rather are wisely integrated into the system to strengthen the “muscles of the will” and prepare the individual for a higher level of evolution (takâmul). To face the trial with this consciousness is the key to transitioning from a passive victim psychology to an active and responsible consciousness of a “human being” (khalifa).

CHAPTER 4: OPPRESSION, VICTIMHOOD, AND THE MANIFESTATION OF DIVINE JUSTICE: STRIPPING CRIME OF METAPHYSICAL DISGUISES AND THE ABSOLUTENESS OF VOLITION

4.1. The Ontological Essence of Oppression: The Concepts of “Mizan” (Balance) and “Haqq” (Truth)

The Holy Qur’an declares that the universe is constructed upon “Haqq” (Truth, stability, and justice). In this context, oppression (Zulm) is not merely harming an individual, but the volitional disruption of this delicate equilibrium (Mizan) in the universe. Etymologically meaning “to put something out of its rightful place,” oppression is the human violation of the Sunnatullah (Divine Laws).

“Indeed, Allah does not wrong the people at all, but it is the people who are wronging themselves.” (Yunus, 44)

Scientific and Logical Observation: This verse establishes the principle of “neutrality” in the divine system. Universal laws (physical and biological) are deterministic; that is, the cause dictates the result. If a building collapses because it was poorly constructed, the law of gravity is not “committing an injustice”; it is merely executing its task (its law). Oppression begins in

the “will” of the person who built that building poorly. Therefore, the source of suffering is not divine decree, but human negligence.

4.2. The Relationship Between Crime and Destiny: A Theological Refutation of the “Prisoner of Fate” Rhetoric

Common expressions in society such as “It was written in my fate” or “Prisoner of fate” shift the responsibility of the crime from the perpetrator to a metaphysical realm. This is the greatest fallacy that paralyzes both the legal system and moral consciousness.

Analysis of Surah An-Nisa, Verse 79: “What comes to you of good is from Allah, but what comes to you of evil is from yourself.” This verse proves that goodness is a natural consequence of the system (Sunnatullah), while evil is “human intervention” (nafs) that disrupts the system’s operation.

The Basis of Criminal Liability: In Islamic law, “Taklif” (legal/moral responsibility) is contingent upon reason and volition. If a murderer committed a crime because it was “written in his destiny,” God punishing him would contradict His own justice. The concept of the “Day of Judgment” in the Qur’an is the greatest evidence of the absolute freedom of volition.

4.3. The Paradox of Victimhood and Trial: The Danger of Sanctifying Oppression

The most critical warning of this study lies here: To respond to the oppression suffered by a person (e.g., violence, theft, or harassment) by saying, “This is your trial, be patient,” is to legitimize the oppression.

Victimhood is Not “Nasib” (Predestined Lot): An oppressor exercising their freedom to oppress is not the “destiny” of the victim. Allah allows evil to “manifest” (occur) so that the trial (freedom of choice) remains possible, but He does not “approve” of that evil.

Legal Process and Destiny: In the face of victimhood, the required action is not to become passive by explaining the situation through destiny, but to establish justice in accordance with the verse: “Those who, when tyranny strikes them, they defend themselves [seek justice].” (Ash-Shura, 39).

4.4. Surah Ibrahim, Verse 42: Divine Respite and the Justice System

“And never think that Allah is unaware of what the wrongdoers do. He only delays them for a Day when eyes will stare [in horror].” (Ibrahim, 42)

This verse provides the theological explanation for the incomplete manifestation of justice in this world:

The Law of Respite: Allah grants humans time to use their volition to the fullest. If a divine lightning bolt struck at every moment of evil, the “trial” (free choice) would vanish, and man would turn into a robotic being.

Universal Justice: The rights of the oppressed who could not obtain justice in this world will be restored on the day of absolute justice (Yawm al-Din). However, this does not mean abandoning the legal struggle on earth; on the contrary, believing in divine justice spurs the will to establish justice in the world.

4.5. Scientific Perspective: Chaos Theory and Human Impact

Known scientifically as the “Butterfly Effect,” this phenomenon explains how an injustice (oppression) committed by one person in social life can affect the lives of many innocents in a chain reaction. The Qur’an summarizes this as follows:

“Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned...” (Ar-Rum, 41)

This observation reveals with scientific clarity that at the root of everything—from ecological crises to social injustices—lie the errors “committed by human hands.” “Destiny,” at this point, is the inevitable response the system gives to the disrupted balance.

4.6. Conclusion: The Absolute Responsibility of the Agent

The final inference of this chapter is as follows: Oppression is not a metaphysical accident, but a moral crime. The perpetrator was not forced by any celestial power while performing their action. The victim, rather than submitting to the injustice as a divine “decree,” is obligated to show the will to establish justice. Allah’s justice guarantees both that the perpetrator will be punished (sooner or later) and that every grain of the victim’s pain will be accounted for. To cast the responsibility onto destiny is to be an accomplice to the oppression.

CHAPTER 5: THE SOCIAL COST OF NEGLECTING REASON: SCIENCE, SUNNATULLAH, AND THE ANATOMY OF COLLECTIVE COLLAPSE

5.1. The Epistemological Foundation of the Qur’an: Reason is a Necessity, Not an Option

The Holy Qur'an attributes the fundamental distinction that separates humans from other beings to the faculty of "reasoning" (ta'aqqul). In the map of Islamic thought, reason (aql) is not merely a tool for logical inference; it is the center for apprehending the reality of existence, deciphering the Sunnatullah (universal laws), and undertaking moral responsibility.

"And He places defilement (disgrace/punishment) upon those who do not use their reason." (Yunus, 100)

Scientific and Philosophical Analysis: This verse explains that social collapse (rics) is not accidental but an inevitable consequence of sidelining reason, based on the principle of "causality." What is termed "intellectual inertia" in academic literature is viewed as a "weakness of faith" from a Qur'anic perspective. For to fail to understand the universe and its inherent laws is equivalent to denying the Creator and the operation of those very laws.

5.2. Deciphering Sunnatullah Correctly: Science as a Form of Worship

The Sunnatullah (Divine Laws) mentioned in previous sections constitute the field of study for scientific disciplines such as physics, chemistry, biology, and sociology. The principle that "the universe recognizes no privilege," which you emphasize in your study, aligns with the universality of science.

The Theological Value of Physical Laws: An engineer who builds a bridge according to the rules of statics is obeying the Sunnatullah. To neglect these rules and then call the resulting collapse "destiny" is an insult to the physical laws (signs/verses) that God has placed in the universe.

Medical Necessity and Destiny: Adhering to medical causes during illness is not an escape from destiny; it is a flight from one destiny (the law of illness) to another destiny (the law of healing). A form of piety that neglects causes is diametrically opposed to the "conscious believer" profile aimed for by the Qur'an.

5.3. Sociological Consequences of Static Fatalism: Collective Collapse

The disappearance of societies from the stage of history or their descent into misery usually begins with the abandonment of the guidance of reason and science, relegating everything to a "passive fatalism."

Misleading Perception of Tawakkul (Trust in God): Tawakkul is the act of leaving the outcome to God after fulfilling all scientific and practical requirements (asbab). However, in the Islamic

geography, this concept has transformed into “waiting without doing anything.” This pushes society outside the bounds of Sunnatullah, condemning it to an inevitable failure (the negative outcome of destiny).

Theological Excuse for Underdevelopment: Societies that do not produce knowledge characterize the exploitation and poverty they face as “Divine Decree,” thereby depriving themselves of self-criticism and development. Yet, the Qur’an states, “He has subjected to you whatever is in the heavens and whatever is on the earth – all from Him” (Al-Jathiyah, 13), charging humanity with the responsibility to explore and govern the universe.

5.4. The Ontological Responsibility of the Question: “Do You Not Use Your Reason?”

The rhetorical questions appearing in more than 70 verses of the Qur’an, such as “Do you not use your reason?”, “Do you not reflect?”, and “Do you not examine deeply?”, serve as reminders that reason is a “trust” (amanah).

Rejection of Mental Comfort: An imitative (taqlidī) faith is a belief system where reason is not exercised. The Qur’an severely criticizes those who do not question the false perceptions of destiny and belief inherited from their ancestors (Al-Baqarah, 170).

Critical Thinking and Justice: Reason is the primary condition for identifying oppression. Where reason is silenced, it becomes easier for oppressors to pacify the public by calling injustice “destiny.” Scientific consciousness is the greatest shield protecting society from such manipulations.

5.5. Conclusion: Success as the Reconciliation of Reason and Revelation

The final determination of this chapter is as follows: The revival of the Islamic world is possible only through a mental revolution that views reason not as an opponent of revelation, but as the “tool of understanding” commanded by revelation. Every failure reached by neglecting scientific laws (Sunnatullah) is not a divine punishment, but the worldly price of failing to use one’s reason. Destiny promises dignity to societies that use their reason and comply with causes, but it promises abjection to those who suspend their reason and exclude causes.

CHAPTER 6: ONTOLOGICAL LAYERS OF GOOD AND EVIL: THE BALANCE OF MERCY, WISDOM, AND JUSTICE

6.1. A Qur'anic Approach to the Problem of Theodicy: Absolute Good and Relative Evil

In Islamic philosophy, the problem of evil is discussed through the reconciliation of the existence of suffering with God's attributes of "Al-Adl" (The Absolutely Just) and "Ar-Rahman" (The Infinitely Merciful). At an academic level, the Qur'anic perspective argues that evil (sharr) is not an ontological entity in itself, but rather a privation of good or a deviation of volition.

Goodness as the Reality of Existence: Existence, in its essence, is "good" and "meaningful." Evil arises from the human distortion of this meaning.

Layered Value System: An action is evaluated not only by its visible outcome but also by its intention, process, and long-term consequences (Hikmah). The principle that "good and evil are not simplistic," which you emphasize in your study, is a result of this multi-layered structure.

6.2. Suffering and Evolution: The Agony of the Oppressed and the Doctrine of "Degrees"

This section represents the area of your study with the deepest human and spiritual resonance. Suffering is not merely an instrument of destruction; it is also an instrument of "construction."

Metaphysical Compensation: In the Qur'anic system, for the individual who suffers injustice and resists with patience, suffering transforms into an elevation of "station" (martaba). However, as emphasized in previous sections, this does not exonerate the perpetrator. While the perpetrator faces the consequences of their crime, the victim transmutes their trauma into a "spiritual rank" through divine mercy.

Analysis of Surah An-Nahl, Verse 97: "Whoever does righteousness, whether male or female, while he is a believer – We will surely cause him to live a good life." The "good life" (hayat-i tayyibe) mentioned here is not always material prosperity, but spiritual serenity and integrity of character. If the victim's pain is transformed into consciousness, it carries that person from being an ordinary entity to the station of a "Witness" (Shahid – witness to truth).

6.3. The Balance of Divine Attributes: Adl, Rahmah, and Hikmah

The heading "The Balance of Divine Attributes" in your study is vital for establishing a correct God-Human relationship.

Adl (Justice): To give the rightful their due and the criminal their punishment. It ensures the uncompromising operation of universal laws.

Rahmah (Mercy): The divine grace that completes the deficiencies within the system, allows for human error, and provides opportunities for compensation.

Hikmah (Wisdom): The divine knowledge of where and how Justice and Mercy will manifest. While the human mind may perceive an event as "evil," in the plan of wisdom, that event may give birth to "good" (Al-Baqarah, 216).

6.4. The Suffering of the Victim: Trial or Oppression?

In this discussion, it is necessary to resolve the final doubts in the reader's mind:

Oppression Originates from the Agent: Injustice committed through a human's volition is strictly "Oppression" (Zulm).

The Trial Resides in the Victim's Response: The character shown by the victim in the face of this injustice (seeking rights, protecting dignity, perseverance) is their trial. In other words, oppression is the crime of the perpetrator, while the reaction to it is the test of the victim. Conflating these two concepts leads to theological chaos.

6.5. Conclusion: Construction of a Moral and Spiritual Perspective

The final determination of this chapter is that good and evil are more than just ethical choices; they are steps in humanity's journey toward eternity. Instead of silently accepting injustices by calling them "destiny," individuals should use them as fuel for a "leap of consciousness." True justice requires both the pursuit of rights in this world and a firm trust in the Absolute Court of the hereafter.

CHAPTER 7: RESPONSIBILITY AS A MORAL MANIFESTO: DEEP QUESTIONS AND THE ONTOLOGY OF CONSCIENCE

7.1. The Agony of the Oppressed: A Trial, or Oppression Itself?

The most exploited area in academic literature and theological debates is the nature of the pain experienced by the victim. In this section, we analyze the relationship between "suffering-trial-oppression"—one of the fundamental questions of this study—with a clear distinction.

The Will of the Agent as the Source of Oppression: When one human harms another (murder, violence, theft), this act is pure "oppression" (zulm) within the framework of universal law and Qur'anic measures. The perpetrator is under no divine coercion while performing this act.

The Transformation of Suffering for the Victim: Although the process experienced by the victim is an external intervention (oppression), the victim's moral response to this process (resistance, the pursuit of justice, maintaining dignity) becomes their "trial." Thus, oppression is the act itself, whereas the trial is the response given to that act. To label suffering as "a blessing/test from God" and thereby overshadow the oppressor is to distort the Qur'an's scale of justice.

7.2. Limits of Human Volition and the Paradigm of Harmony with Destiny

Human volition (Al-Iradah al-Juz'iyyah) functions as a "variable" within destiny (Sunnatullah). Volition is not a field independent of destiny; rather, it is a force that triggers the laws of destiny.

Volitional and Non-Volitional Domains: A human is not responsible for matters such as biological structure, geography of birth, or parentage (Involuntary Destiny / Iztırarî Qadar). However, in moral choices, legal standing, and labor (Voluntary Destiny / Ihtiyarî Qadar), one possesses absolute freedom and, consequently, absolute responsibility.

Harmony with Destiny: True freedom lies in correctly deciphering the laws of Sunnatullah and making moral and scientific moves that turn those laws to one's advantage instead of clashing with them. Otherwise, the human being becomes a mere "object" crushed under the weight of these laws.

7.3. Moral Erosion Created by Metaphysical Disguises

Cloaking crime and oppression in the guise of "destiny" or a "metaphysical plan" opens moral wounds in society that are difficult to heal.

The Silencing of Conscience: When a perpetrator bases their action on a sanctified excuse, they lose the mechanism of feeling remorse and seeking repentance (self-criticism).

The Banalization of Evil: When society views injustices as "Divine Decree," it loses the reflex to oppose evil (amr bi'l-ma'ruf nahi 'an al-munkar). This prepares a social ground where oppressors can act more freely.

Theological Desecration: To depict God as a secret planner of oppression is the greatest slander against the Qur'an's description of Him as "Rabb al-'Alamin" (The Just and Merciful Creator of the Worlds).

7.4. The Layered System of Good and Evil (Reward and Punishment)

In the Qur'an, the response to actions is not merely a worldly or material consequence. The "layered system" emphasized in your study shows that an action produces results in multiple dimensions:

The Worldly Layer: The concrete result emerging as a requirement of the cause-and-effect relationship (Sunnatullah).

The Psychological Layer: The state of peace or agony that the action creates within the human's inner world.

The Ontological/Afterlife Layer: The action finding a correspondence at the level of existence and its projection reflecting onto eternal life.

7.5. Conclusion: Requirements for a Moral and Spiritual Revolution

The final determination of this chapter is that the liberation of Islamic societies and individuals from the spiral of "passive fatalism" is only possible through a moral revolution. This revolution is the construction of a consciousness that assumes responsibility, exercises reason, does not shroud oppression in metaphysical disguises, and views justice as a requirement of Sunnatullah. The human being is a hostage to what their own hands have earned, and salvation begins only with the realization of this responsibility.

CHAPTER 8: THE METAPHYSICS OF ACTION: A LAYERED SYSTEM OF REWARD AND PUNISHMENT FOR GOOD AND EVIL

8.1. From a Simplistic Retribution Model to a Complex System Analysis

Traditional religious perception often views good and evil through a linear reward-and-punishment mechanism: "Do good and find wealth in this world and paradise in the hereafter; do evil and find calamity in this world and punishment in the hereafter." However, the Qur'anic perspective and the profound explanations in your study prove that this system is far more layered and sophisticated.

The consequence of actions is not merely an external judgment but a result inherent in the very nature of the action itself. In other words, evil initiates an "ontological contraction" (diq) in the soul and the existential rank of the perpetrator from the very moment it is committed.

8.2. The Layered Correspondence of Deeds: Three Fundamental Dimensions

In the Qur'anic perspective, the reward or punishment for a deed (amal) manifests simultaneously in three layers:

The Worldly/Physical Layer (Sunnatullah): The direct result of the action in the physical world. For example, an honest merchant gaining trust or a society that neglects justice drifting into chaos. This is a requirement of the law of cause and effect.

The Psychological/Inward Layer (Hayat-i Tayyibe vs. Rics): The Qur'an promises a "good life" (Nahl, 97) for those who believe and perform righteous deeds, while promising "defilement/distress" (Yunus, 100) for those who do not use their reason and commit oppression. This layer concerns the individual's inner peace, search for meaning, and conscientious satisfaction.

The Eternal/Ontological Layer (The Hereafter): The permanent imprint left by the action on the individual's spiritual essence. This is the level where even an "atom's weight of good or evil" (Zilzal, 7-8) will not go unrequited, and existence will meet ultimate justice.

8.3. The Factor of "Time" in the Layers of Good and Evil: Divine Respite

The human mind expects justice to manifest instantaneously. However, the wisdom of the system grants a "respite" (muhlat) in order to preserve the freedom of volition.

The Istidraj (Gradual Leading to Ruin) of the Oppressor: The fact that some oppressors appear to be in prosperity in this world is not an absence of justice; it is the system providing them the opportunity to exercise their volition to the end. This is a process of "layered punishment" working against them, as they prepare their own ontological end with each passing day of oppression.

The Patience of the Oppressed: While suffering for the oppressed is a "deprivation" in this world, it is recorded as a "spiritual expansion" and a "station of witness" in the other layers.

8.4. The Intersection of Justice, Mercy, and Wisdom

The balance of divine attributes emphasized in your study becomes clear in this layered system.

Justice ensures the flawless operation of the system;

Mercy keeps the door of compensation and repentance open for humans at every moment;

Wisdom explains why this entire process operates within a certain period rather than immediately.

This balance defines God not as an "executioner," but as a "Nurturer/Educator" (Rabb). Allah educates humans through their actions and opens a different window of truth to them at every layer.

8.5. Conclusion: Moral Integrity and Vision

The final determination of this chapter is as follows: To evaluate good and evil solely by their material results is a shallow form of materialism. A believer and an intellectual consciousness must be able to read the echoes of an action in the soul, in society, and in eternity simultaneously. An individual who comprehends this layered system does not lose their dignity (izzah) even if they suffer injustice in the world, and does not fall into arrogance even if they achieve success. For they are aware that every action is weighed on a divine "Mizan" (Scale).

CHAPTER 9: FROM PASSIVE RELIANCE TO ACTIVE RESISTANCE: THE CONSCIOUSNESS OF SEEKING RIGHTS AND THE EXISTENTIAL RANK OF MAN

9.1. Surah Ash-Shura, Verse 39: Establishing Justice as a Fundamental of Faith

While traditional religious perceptions often advise "silence and patience" for the oppressed under all circumstances, the Qur'an commands a collective stance against social injustice as a requirement of faith.

"And those who, when tyranny strikes them, they defend themselves [seek justice]." (Ash-Shura, 39)

Academic Analysis: This verse fundamentally rejects passivist approaches that postpone justice solely to the divine court (the hereafter). The term "defend themselves / seek justice" (yantasirun) in the verse necessitates the construction of a civil will, a legal mechanism, and a

collective consciousness to establish justice. To consent to oppression is to become an accomplice to the oppression itself. In this context, the suffering of an oppressed person who does not seek their rights ceases to be a "trial" and becomes a "humiliation" (zillat) arising from the neglect of Sunnatullah.

9.2. Vicegerency (Khalifa) and the Trust: Man's Cosmic Responsibility

The definition of man as a "Khalifa" (vicegerent/successor) in the Qur'an expresses his authority to represent God's will (His justice, mercy, and knowledge) on earth.

The Nature of the Trust: The "Trust" (Amanah) that the heavens and the earth shrank from undertaking (Al-Ahzab, 72) is the responsibility of free will and the management of Sunnatullah through this will.

Man as an Existential Rank: Man possesses the potential to prevent oppression, eliminate hunger, and establish justice by using the laws of the universe (science). If man attributes crime to destiny instead of using this potential, he denies his own "human rank" (Ashraf-i Makhluqat – the noblest of creatures).

9.3. The Principle of "Not Being Left Neglected" and the Consciousness of Accountability

"Does man think that he will be left neglected (suda)?" (Al-Qiyamah, 36)

This question serves as a reminder that every action, every word, and every choice of a human has a correspondence (data) in the universal system.

Law of Action-Reaction: Just as every energy has a correspondence scientifically, in the moral dimension, no oppression or goodness is lost in the system.

Ontology of Responsibility: The concept of "Suda" (neglected/aimless) illustrates the impossibility of a life exempt from responsibility. Man is responsible not only for what he has done but also for what he did not do (the oppressions he did not prevent) while having the means.

9.4. Intellectual and Practical Barricades Against the Mechanism of Oppression

In light of the "Deep Questions" emphasized in the original study, society must establish a three-stage barricade against oppression:

Intellectual Barricade: Purifying false beliefs that legitimize oppression through destiny using academic and religious language.

Moral Barricade: Constructing a conscience that holds the principle of “Haqq” (Truth/Right) above all else, beyond individual interests.

Legal Barricade: Fair legal systems where the righteous is protected rather than the powerful—the social equivalent of Sunnatullah.

9.5. Conclusion: Master of Destiny, or Its Hostage?

The final determination of this chapter is as follows: Man is not a leaf tossed about by destiny; he is a captain navigating the sea of destiny with the rudder of volition. Destiny (Sunnatullah) is the wind; volition is the sail. We cannot change the direction of the wind, but by adjusting the sail (our choices) correctly, we can reach the shores of justice. To assume responsibility is to reclaim the honor of vicegerency.

CHAPTER 10: THE CRISIS OF METAPHYSICAL JUSTIFICATION AND THE RECONSTRUCTION OF SOCIAL CONSCIENCE

10.1. The Sanctification of Oppression: An Analysis of “Social Hypnosis”

The greatest moral risk encountered in the history of Islamic thought and contemporary practices is making the perpetrator invisible by attributing the results of human actions to Divine Will. In academic literature, this is termed “Metaphysical Justification.”

Protecting the Oppressor: To say “Allah willed it so” when an injustice occurs removes the oppressor’s volition and crime from the realm of debate. This is a hypnotic effect that lulls the social conscience to sleep.

Persuading the Victim: Telling a victim that their suffering comes directly from God breaks their motivation to “seek their rights” and forces them into submission. The Qur’an, however, does not command submission to oppression, but rather the establishment of justice.

10.2. Managing Destiny through “Sunnatullah” Consciousness

Destiny is not a passive canvas to which man must submit; it is a “ground of laws” within which he must act. The core idea of this 142-page study—“the fire of choices”—is that man writes his own destiny script with the ink of Sunnatullah.

Determinism and Freedom: Scientific laws (causes) are deterministic; however, human volition possesses the freedom to choose among these laws. Choosing the right law (the right action) means changing the quality of one's destiny.

Conscious Evolution: When a human focuses not on the question "Why me?" but rather on "Which just step should I take now within the framework of these laws?", they experience a leap in their existential rank.

10.3. The Station of Witness: From Passive Victimhood to Active Agency

The type of human targeted by the Qur'an is not merely one who "does not make mistakes," but one who "intervenes in injustice."

Requirements of the Trust: The authority of "vicegerency" (khalifa) given to man requires him not to watch worldly injustices by calling them "destiny," but to be the hand and tongue of divine justice on earth.

Historical Responsibility: The destiny of societies is shaped not only by prayers but by the actual deeds (asbab) that are the requirements of those prayers. The principle, "Allah will not change the condition of a people until they change what is in themselves" (Ar-Ra'd, 11), is the strongest sociological evidence of our article.

10.4. Conclusion: A Revolution in the Perception of Destiny

The final determination of this chapter is as follows: The exit of the Islamic world from its intellectual and moral crisis is possible only by transforming destiny from a "shroud of submission" into a "consciousness of responsibility." Man is a hostage to what his own hands have earned; but at the same time, he is the architect of what his own hands will create.

CHAPTER 11: THE DISTINCTION BETWEEN OPPRESSION AND TRIAL: A CRITIQUE OF THE PERCEPTION OF DESTINY IN THE CONTEXT OF SEXUAL VIOLENCE AND GRAVE CRIMES

11.1. Liquidation of Conceptual Confusion: Oppression is Not a "Nasib" (Predestined Lot)

In the Islamic world and traditional practices of piety, the discourse of "This was your trial, you must be patient," directed at the victim following heinous acts such as rape or severe violence,

is a theological murder. In Qur'anic terminology, oppression (zulm) and trial (imtihan) are not interchangeable concepts.

The Agent of Oppression: The act of sexual violence is a "crime" (jurm) performed by the perpetrator through their free will, intentionally violating both the Sunnatullah and moral laws.

The Nature of the Trial: The "Trial" (bala) mentioned in the Qur'an refers to natural difficulties that build human character. The volitional violation of another person's bodily integrity by a human is not a "trial" but a severe disruption of the balance (Mizan). Allah does not intend (murad) this act; on the contrary, He characterizes the one who commits it as "accursed" and an "oppressor."

11.2. Absolute Responsibility of Volition: The Question of "Why Did God Not Intervene?"

Your study answers this question, which lies at the center of atheistic critiques and theological confusion, with a scientific determinism:

The Law of Free Will: If Allah physically intervened with the perpetrator's will at every moment of rape or murder, the "trial" (freedom of choice) in the world would vanish, and humans would become robotic entities.

Accountability, Not Intervention: Allah "allowing" the act to manifest (khalq) does not mean He "approves" (rida) of that act. This permission is the price of the human being's status as an agent. However, along with this permission, He has placed upon the perpetrator the law (destiny) of "retribution/punishment" in this world and "eternal torment" in the hereafter.

11.3. The Situation of the Victim: Is Trauma an Examination?

To tell a victim "This is your test" is to attribute the crime to God and the responsibility to the victim.

Victimhood is Not a Choice: This assault, occurring outside the victim's will, is not their "trial"; it is an atrocity committed by the perpetrator.

The Subsequent Process: The victim's struggle to hold onto life after the trauma, their will to seek justice, and the process of spiritual healing may be an area of "struggle" (jihad). However, this does not legitimize the act itself. The victim is not the addressee of the question "Why me?" but the owner and pursuer of the question "Where is justice?".

11.4. Destiny as a Metaphysical Disguise: A Mechanism for Exonerating the Oppressor

Invoking the concept of “destiny” following a grave crime like rape produces the following destructive sociological results:

Legal Negligence: If the event is deemed “destiny,” the perpetrator is reduced to a mere “instrument,” which eliminates criminal liability. Yet, the Qur’an declares the perpetrator as the absolute owner (kasb) of the act.

Sanctified Silence: The victim’s voice is suppressed under the mask of “submission to divine decree.” This is diametrically opposed to the Qur’an’s command: “Those who, when tyranny strikes them, they defend themselves [seek justice].” (Ash-Shura, 39).

11.5. Conclusion: Moral Clarity

The final determination of this chapter is as follows: Rape is not a trial; rape is a despicable choice of the perpetrator. To explain this act through destiny is to slander Allah. A faithful mindset must cease making “metaphysical interpretations” in such cases and focus on the principles of “absolute justice” and “the severest punishment for the perpetrator,” which are requirements of Sunnatullah. Allah is the partner in the victim’s pain and the absolute adversary of the perpetrator.

CHAPTER 12: BIOLOGICAL SUNNATULLAH AND THE SECURITY OF LINEAGE: THE GENETIC HERITAGE OF ADDICTION AND DIVINE JUSTICE

12.1. Biological Causality: The Destiny of the Genetic Code

In Islamic thought, “Sunnatullah” encompasses not only the movement of the stars but also the functioning of human biology. Allah has constructed matter and the body upon specific laws. These laws operate within a cause-and-effect chain, independent of an individual’s faith or innocence.

Biological Determinism: Alcohol and drugs are chemicals that destroy cellular structure and genetic sequences. When a parent uses these substances, they voluntarily “corrupt” their own genetic heritage and reproductive cells through their own volition.

The Law of Action-Reaction: To expect a healthy tree from a corrupted seed is contrary to the laws of physics. A child being born with a disability or illness is not a specific punishment from

Allah to that child; it is the inevitable consequence of a biological destiny (causality) triggered by the parent. Here, “Destiny” is the effect of a chemical substance on the cell.

12.2. Innocence and Victimhood: Why Does the Child Pay the Price?

The greatest confusion is centered on the question: “If the parent committed the crime, why does the child suffer the pain?” At this point, two fundamental truths must be distinguished:

Responsibility Belongs to the Agent: The moral and legal responsibility for every pain the child suffers and every limitation they face lies with the parent who initiated that biological destruction. Allah does not wrong His servant; however, by granting the parent “volition,” He has also entrusted them with the power to protect or ruin their own lineage. If Allah miraculously suspended biological laws (Sunnatullah) in every such case, the concepts of “responsibility” and “causality” in the world would lose their meaning.

Victimhood is Not a “Punishment”: According to Islamic theology, the child is sinless and innocent. Being born with a disability or illness is not the price for a sin of the child. On the contrary, that child is the biological victim of someone else’s (the parent’s) error in this world.

12.3. The Other Scale of Justice: Metaphysical Compensation

If life consisted only of this world, this picture would be an absolute injustice. However, the Qur’anic system treats justice as a whole:

Accountability on the Day of Judgment: Allah will hold the parent accountable for every second stolen from that child’s life and every breath of pain suffered. The parent will be judged not only for using drugs but also for darkening the life of a vulnerable soul.

The Trial Station of the Victim: A child who starts life at a disadvantage is in a field of “special protection and mercy” in the sight of Allah. Every deprivation they experience will, as a requirement of divine justice, return to them in the hereafter as immense “compensation” and “rank.” They are not a convict paying for someone else’s crime; they are the greatest witness to that crime and the plaintiff in the hereafter.

12.4. Social Responsibility and the Consciousness of the Trust

This issue is not only between the parent and the child. Sunnatullah also holds society responsible.

Preventive Justice: If addiction is becoming widespread in a society and unhealthy generations are being born as a result, that society shares in this outcome for neglecting the duty of "enjoining good and forbidding evil."

The Effort to Change Destiny: To leave that child to their fate by saying "This was destiny" is oppression. Treating that child, increasing their quality of life, and protecting them is a duty of "improving destiny" placed upon society.

12.5. Conclusion: The Price of Being a Conscious Being

In conclusion; the child of an addicted parent is not being "tested"; that child becomes the physical victim of the parent's "trial of volition." Allah has established the universe upon cause-and-effect relationships and does not suspend these laws for humans. The "reason" and "volition" given to humans are for them to be aware of these laws and protect their lineage. This situation demonstrates not the injustice of Allah, but how grave a crime a human can commit against their own species and lineage. Allah is on the side of the victim and will leave the victim's rights with the perpetrator neither in this world nor in the hereafter.

CONCLUSION AND GENERAL EVALUATION

THE REDISCOVERY OF DESTINY: EXISTENTIAL HUMAN DIGNITY AND THE ABSOLUTENESS OF JUSTICE

1. Core Thesis and Findings of the Study

Throughout this research, the concept of destiny—often perceived as a static "fate" in the history of Islamic thought—has been redefined through a Qur'anic perspective. As a result of the in-depth analyses, the following primary findings have been reached:

Sunnatullah and Causality: The universe operates not through divine caprice, but through a consistent and predictable chain of laws (Sunnatullah). Physical, biological, and social events are the results of these laws (destiny).

Volition and Responsibility: Man is a free agent capable of making choices within this sea of laws. Therefore, destiny is a "garment of consequences" draped over human choices.

The Source of Oppression: Oppression, rape, negligence, and injustice are not manifestations of divine decree, but of human volition violating Sunnatullah (justice and wisdom).

2. Critique of Theological Deviations

The study has revealed that the perception of "passive fatalism," rooted in society, leads to moral destruction. Attributing the cost of crime, negligence, or social underdevelopment to destiny:

Exonerates the actual culprit (the agent).

Blunts the victim's consciousness of seeking justice.

Misinterprets Allah's attributes of "Adl" (Justice) and "Haqq" (Truth/Reality).

3. Synthesis of Science, Reason, and Faith

The results demonstrate that a religious life cannot be substituted by excluding reason and science (the art of reading Sunnatullah). As seen in the example of the genetic heritage of a child of an addicted parent, divine justice manifests within biological laws. The duty of man is to protect their lineage and dignity by understanding (reasoning) these laws.

4. Future Vision and Recommendations

The perspective presented in this monograph provides the key to an individual and social transformation:

At the Individual Level: The person must become an "active subject" by recognizing their own share and responsibility in every event they experience.

At the Social Level: The justice system must be structured to focus on merit and labor, not allowing crime to be shrouded in metaphysical disguises.

At the Academic Level: Religious education and theological (kalam) debates must be reconstructed with the data of modern science and the Qur'an's emphasis on volition.

5. Final Word: Man's Hostage Status and Freedom

The verse, "Every soul, for what it has earned, will be a hostage" (Al-Muddathir, 38), serves as a summary of our study. Destiny is not a dungeon that imprisons us, but a ladder we ascend through correct choices. Allah does not wrong His servant; He only ensures that the web of

destiny, woven by the servant's own hands, concludes justly. True faith lies in assuming responsibility; true freedom lies in carrying the honor of that responsibility.

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